CATHOLIC
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October, 1948

THE N. C. C. W. CONVENTION

A GLIMPSE OF THE CONVENTION
Catherine Jarboe

AGENDA FOR A BETTER AMERICA
Most Reverend Robert E. Lucey, S.T.D.

SPOTLIGHTING CONVENTION SPEAKERS
Excerpts from Addresses

Education For What?
Catholic Social Action At Rio
The Newman Club in Convention
Catholic Men in Action

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

N. C. W. C. is comprised of the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, *monthly publication,* N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization,

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 8,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a Catholic Evidence Bureau, sponsors three weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network, and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System—and conducts a Catholic Radio Bureau.

The N. C. C. W. through its National Committee System maintains an adult education service, transmitting to its affiliates information and suggestions in all fields covered by the N. C. W. C., and conducting Institutes and Regional Conferences for leadership training; it cooperates with War Relief Services-N. C. W. C. in a continuing clothing project for children; from 1921 to 1947 it sponsored the National Catholic School of Social Service.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

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IN a private audience accorded John F. Hickey, member of the N.C.C.S. Executive Committee and USO Treasurer, and Thomas D. Hinton, N.C.C.S. Executive Director, His Holiness Pope Pius XII bestowed his Apostolic Blessing on all who have contributed to the work of the National Catholic Community Service and their families. On this occasion His Holiness was presented with a specially bound volume reporting the six years' activities of the N.C.C.S.

N.C.C.S. Representatives Received by Holy Father

The representatives of N.C.C.S., in a tour of more than a month, surveying the spiritual and recreational needs of the American occupation troops, visited Newfoundland, the Azores, Germany, Italy, Trieste, the American Fleet at Naples, and the N.C.C.S. Club in Rome. They talked with top ranking officers, chaplains, diplomats, and Church leaders, including General Lucius D. Clay, Ambassador Robert D. Murphy, and Bishop Aloisius J. Muench of Fargo, S. D., the Apostolic Visitator to Germany.

Their report on the trip states that the military in Europe expressed interest in the USO reactivation and what it would mean to them.

THE National Catholic Community Service will expand its service for the Nation's defense forces to include 15 more communities adjacent to military camps and bases. USO activities will begin in the new locations as soon as building facilities have been obtained and personnel and equipment have been assembled.

USO to Participate in Community Chest

Funds for the new N.C.C.S. operations will be provided by the USO, which has been included in the Community Chest campaigns as a Red Feather service at the request of the Secretary of National Defense.

Communities where new N.C.C.S. operations will be located include Fort Smith, Ark.; Colorado Springs, Colo.; Albany, Ga.; Salina and Junction City, Kans., Hopkinsville and Morganfield, Ky.; Great Falls, Mont.; Las Vegas, Nev.; Middletown, Pa.; Greenville, S. C.; Wendover, Utah; Blackstone and Petersburg, Va.; and Cheyenne, Wyo.

REV. JOHN F. CRONIN, assistant director, N.C.W.C. Social Action Department, has written the first manual in English on Catholic Social Action. The volume—titled "Catholic Social Action"—is complete in scope and practical in its suggestions. It covers many fields including: education; public relations; youth work; leadership training; labor schools; work with unions; employer programs; social legislation; co-operatives and credit unions; rural social action; religious, racial, and cultural tolerance; and similar fields. In each field the author analyzes the problem to be faced, the best techniques for meeting it, and the resources available.

"Catholic Social Action"

Of special value is the unique annotated and subdivided reading list, twenty-three pages in length. With this aid, the reader is able to pursue a field of interest as exhaustively as he desires.

We recommend highly Father Cronin's book for Catholics interested in a program of sound social action and for all Catholic schools and libraries. Moreover, there are many features to the book which would be useful to those outside the Church. It is available from Bruce Publishing Company, Milwaukee, Wis.

A GLIMPSE *of the* N.C.C.W. CONVENTION

By
Catherine Jarboe

INTO the old St. Louis Cathedral of New Orleans, moved the long procession of Archbishops, Bishops, a Benedictine Abbot, Monsignori, priests and acolytes, past the upheld swords of the Knights of Columbus and the honor guard of the Catholic Order of Foresters, into the sanctuary where the Most Reverend Joseph Francis Rummel, S.T.D., Archbishop of New Orleans, began the celebration of the Pontifical Mass. The Cathedral was filled with hundreds of representatives of Catholic women's organizations federated in the N.C.C.W., meeting in these decisive days to plot the course of leadership for their groups throughout the country.

This Pontifical Mass was opening the twenty-fourth National Convention of the National Council of Catholic Women. The Epistle of the day expressed the approach which was to motivate this coming together in mind and purpose of women from all parts of the United States: "One body and one spirit."

Meeting after meeting of the five-day convention stressed this unity, from the sermon of Most Rev. Michael J. Ready, D.D., Bishop of Columbus, to the closing banquet remarks of Archbishop Rummel. (Excerpts from these and other important addresses are carried on pages 10-11.)

Blessing of Holy Father

The Holy Father, Pope Pius XII, sent his benediction in a cablegram from Monsignor Montini, Undersecretary of State, read at the Mass by Bishop Ready: "Mindful of the high ideals and praiseworthy work accomplished by the National Council of Catholic Women, the Holy Father imparts to all participating in the New Orleans convention his paternal Apostolic Benediction as a pledge of illuminating divine grace and continued heavenly guidance."

Archbishop Rummel and the New Orleans Archdiocesan Council of Catholic Women, hosts to the convention, welcomed the delegates and guests with true Southern hospitality.

Many members of the Hierarchy who had been present at the opening Pontifical Mass remained during the convention and honored the meetings by their attendance as honorary chairmen, giving generously of their guidance in the deliberations of the convention.

Hushed expectancy gripped the great crowd in the Municipal Auditorium Sunday evening as Mrs. Henry Mannix, N.C.C.W. president, called the convention to order, and a welcome to the Southland was extended by Hon. de Lesseps S. Morrison, mayor of New Orleans, and Miss Elsie M. Vulliet, president of the New Orleans Archdiocesan Council of Catholic Women, to which Mrs. Neal Sullivan, national director, Province of San Antonio, responded for the Council. An address on the theme of the convention, "The Status of Woman Today," by Dr. Elizabeth Morrissy, professor of Economics, College of Notre Dame of Maryland and chairman, N.C.C.W. Committee on Social Action (excerpts on page 11); a survey of present-day conditions in certain fields by Most Rev. Robert E. Lucey, S.T.D., Archbishop of San Antonio and episcopal chairman, Lay Organizations Department, N.C.W.C., who mapped an agenda for a better America (excerpts on pages 8-9); and remarks by Archbishop Rummel made a never-to-be-forgotten occasion.

Recommendations of Archbishop McNicholas

A message from Most Rev. John T. McNicholas, O.P., S.T.D., Archbishop of Cincinnati and chairman, Administrative Board, N.C.W.C., was read: "Cordial fraternal greeting to Your Grace, the Apostolic Shepherd of New Orleans and the patron of the twenty-fourth National Convention of the National Council of Catholic Women. May the Holy Spirit enlighten and direct the delegates of the convention in their deliberations and decisions. I recommend especially that the National Council of Catholic Women take a greater interest in civic affairs, urging all Catholic women to vote in all elections. Secondly, that they study seriously the Papal Encyclicals dealing with labor and management and with the mutual

duties of the industries and the professions, all collaborating under governmental encouragement for the common good, through justice in the open and warm sunshine of charity. And, thirdly, that they strive to make the parents of America realize that secular educators would rob fathers and mothers of their native, inalienable, and imprescriptible rights to educate their children regarding their religious, moral, intellectual, physical, and social duties for the common good of America, according to their conscientious judgment. Self-complacent secularists would undermine everything that is truly Christian in our American education. They would distort history. They would influence our highest courts to establish a monopoly in education, and to set up its dictatorship through their totalitarian system of public schools. American parents, whatever be their creed, race, or color, should be warned and aroused before it is too late."

National Committee System Featured

The following three convention days were packed with activity and interest. Concurrent workshops on National Committees enabled local and diocesan committee members to receive information and participate in discussion in the fields of their particular interest. Presiding over these workshops were the national chairmen and vice-chairmen of the committees: Miss Margaret C. Hughes, chairman, Committee on Youth; Mrs. Thomas J. Smith, vice-chairman, Committee on Cooperating with Catholic Charities; Mrs. Robert A. Angelo, chairman, Committee on Family and Parent Education; and Mrs. Robert Mahoney, chairman, Committee on International Relations.

Even the luncheon periods were utilized in acquiring information which would make the coming year's program of delegates' organizations more profitable. Rt. Rev. Msgr. Howard J. Carroll, S.T.D., general secretary, N.C.W.C., addressed the general luncheon meeting on "The Place of the Laity in the NC.W.C." (excerpts on page 11). Representatives at the P.-T.A. luncheon heard Rt. Rev. Msgr. Frederick G. Hochwalt, director, Education Department, N.C.W.C., speaking on "More of What Kind of Education?," say: "Despite the attempts of some educators to evade it, it should be apparent to the careful scholar that the American tradition for every American school is the promotion of respect for religion. . . . We have prospered under God's mighty providence. It remains to be seen whether this nation and its children can reach their high destiny with God. Much will depend upon the fidelity of our schools to the American tradition of respect for religion. With Archbishop McNicholas we can hope that all Christian educators will stand firmly for freedom of education, for the rights of parents, the rights of the church, and the rights of the state. . . . We can be as one in answering the question: 'Education for what?' Our reply will be that we educate for Godliness and for eternity."

International Relations Discussed

Those who crowded the International Relations luncheon were told by Dr. Alba Zizzamia, of the N.C.W.C. Office for UN Affairs, that the UN is becoming increasingly susceptible to the opinions of non-governmental organizations and the expression of Christian principles has a noteworthy effect even on persons who are materialistic. Speaking at this luncheon, Miss Helen M. Ganey, vice-chairman of the N.C.C.W. Committee on International Relations, gave the Catholic woman's role in the UNESCO program. She pointed out that "the success of UNESCO will be measured by the sincerity of purpose with which volunteer organizations such as the various affiliated groups of N.C.C.W. determine to launch UNESCO projects and carry them to successful conclusions."

A special luncheon for spiritual moderators was addressed by Most Rev. Edward A. Fitzgerald, Auxiliary Bishop of Dubuque, on the subject "Developing Catholic Action in the Parish."

The report of the President, which included the report of the I.U.C.W.L., was given by Mrs. Henry Mannix; and Miss Ruth Craven, executive secretary, reported the work of the N.C.C.W. in answering the question, "Are Organizations of Catholic Women Meeting the Needs of the Times?" At this same meeting, Mr. James S. Mitchell, executive secretary, N.C.C.M., discussed the various fields of joint apostolic action, for, he said, "there is only one God, only one Catholic Church, so there should be less emphasis on separate activities of the N.C.C.W. and the N.C.C.M."

In developing the theme of the convention an appraisal of woman's position in the United States was made, with Mr. Emmet Blaes, president, N.C.C.M.; Dr. Mary Huschle, professor of Law and Government, St. Joseph's College for Women; and Mrs. John J. Ryan, president, San Francisco A.C.C.W., discussing woman's position in the three relationships of the family, the economic system, and in civic and political life.

Renewal of Service to N.C.C.S.

The present activities of Catholic women and the projects to which women can and should give their attention were next considered. Members of N.C.C.W. affiliated organizations were the pioneers in wartime activities with the National Catholic Community Service, so naturally, as the N.C.C.S. redevelops its program, it looks to the N.C.C.W. for volunteers. Mr. Thomas Hinton, executive director, N.C.C.S., told the convention, "again we turn to the National Council of Cath-

olic Women and the organizations represented therein for assistance as volunteers. Without your help, your leadership, the spirit you inject into our program, we could not hope for success in our expanding effort. We earnestly hope that a spirit of generous cooperation will meet our invitation to you to serve again in our program of service which your efforts will insure as being a program of truly Catholic Action." The very great need of helpers in the NCCS-VA Hospital Service, inaugurated last January, was presented by Miss Philomena Kerwin, director, NCCS-VA Hospital Service, and a story of actual participation in this program was told by Mrs. Aynaud F. Hebert, N.C.C.S. representative on the VAVS Advisory Committee of the New Orleans VA Hospital.

"Children in Need": Vital N.C.C.W. Concern

A work to which the Catholic women of the country have given their wholehearted support is the "Children in Need" project which the N.C.C.W. has and is continuing to carry on in cooperation with War Relief Services-N.C.W.C. Small wonder then that crowds packed the meeting at which Sister Regereau, director of Social Services of the Daughters of Charity of St. Vincent de Paul in France, spoke. She had come to thank, in the name of the French people, the Catholic women of the United States who had aided so much in lessening the suffering of these poor victims of the war.

And again hundreds of eager listeners crowded the meeting room for the war relief program to hear Rt. Rev. Msgr. Eugene A. Loftus, diocesan resettlement director, tell the story of the displaced persons; Miss Eileen Egan, project supervisor, War Relief Services-N.C.W.C., paint a vivid picture of what war did to Europe's women; and Rt. Rev. Msgr. Edward E. Swanstrom, executive director, War Relief Services-N.C.W.C., tell of the love which is being fostered in the world by Catholic women as they aid the war stricken of Europe and Asia.

The cooperation of Catholic women's groups with War Relief Services-N.C.W.C. has been almost universal. Not only have parish organizations of women sent continuous shipments of supplies, but the national organizations affiliated with N.C.C.W. have also made the war relief work a major activity in their programs. Representatives of three of these Nationals, Miss Mary C. Duffy, supreme regent, Catholic Daughters of America; Mrs. Carolyn B. Manning, national regent, Daughters of Isabella; and Mrs. Rose Rohman, president, National Catholic Women's Union, told of the remarkable achievements of their organizations in the field of charity.

President Truman Congratulates N.C.C.W.

President Truman sent a letter of greeting and commendation to Mrs. Mannix as President of the National Council of Catholic Women, which was read at the convention:

"On the occasion of the Twenty-fourth Biennial Convention of the National Council of Catholic Women to be held in New Orleans, I congratulate you on the work of your organization. It has contributed greatly to building good citizenship through the emphasis it places on the sanctity and stability of family life as the sound basis of a nation's life.

"On this occasion, too, you have reason to be proud of the record of your federation of Catholic women's organizations in the field of international relations. It is a pleasure to acknowledge the gratitude of our country to you and to every other organization that, in keeping faith with the ideal of the United Nations, works for peace.

"May I express the hope that your deliberations will be fruitful in the continuing fulfillment of your inspiring motto, 'Faith and Service for God and Country.' "

The convention would not have completed that part of its purpose which is to awaken and intensify the spiritual consciousness of women if it had omitted the addresses of Miss Miriam Marks, secretary, National Center, Confraternity of Christian Doctrine, on "The Regional Congress of the C.C.D.—A Means of Training Lay Leaders," and Rev. John F. Cronin, S.S., assistant director, Department of Social Action, N.C.W.C., "Woman in the Many Sided Struggle Against Communism." Quoting a message of the Holy

OFFICERS AND DIRECTORS, N.C.C.W.

Mrs. A. S. Lucas, Province of New Orleans, president; Mrs. Neal Sullivan, Province of San Antonio, first vice president; Mrs. John L. Kennelly, Province of Boston, second vice president; Mrs. John F. McCrystal, Province of Cincinnati, third vice president; Mrs. Patrick T. Gibbons, Province of St. Louis, secretary; Mrs. William McAlpin, Province of Baltimore, treasurer; Mrs. Gerald Bennett, Province of Detroit; Miss Clara Berchtold, Province of Santa Fe; Mrs. T. A. Cosgriff, Province of Denver; Mrs. Frank T. Curtin, Province of New York; Mrs. Robert Donaldson, Province of Newark; Mrs. W. H. Harper, Province of Chicago; Mrs. Raymond Jehl, Province of Los Angeles; Mrs. A. A. Mickel, Province of Portland; Mrs. Andrew S. Pfeiffer, Province of Milwaukee; Mrs. L. L. Roerkohl, Province of St. Paul; Mrs. W. E. Straub, Province of Omaha; Mrs. Rollin Turner, Province of Indianapolis; Mrs. Ralph G. Viehman, Province of Philadelphia; Miss Emma A. Von Hatten, Province of San Francisco; Mrs. J. A. Wicke, Province of Dubuque; Mrs. James E. Willard, Province of Louisville.

Father which stressed, "the necessity of giving broader diffusion to Catholic doctrine among the people . . . to study, understand, and penetrate the situations of the modern world . . . to earn more numerous and more convinced followers," Miss Marks said: "Surely every organization that includes Catholic in its title is dedicated to this purpose." Father Cronin asserted: "We are assembled here to apply the principles of our Faith to the problems of the world. We hope to return so that we may inspire those we represent to even greater deeds for our Church and nation. Certainly one of our tasks is to give leadership in the struggle against Communism. Women have a threefold mission in this crusade against the Satanic evil of Marxism. First, they must uphold the basic principles of religion and moral life. Secondly, they should use their influence to strengthen the international community of free nations. Finally, they should be alert to subversive forces at home. They will do all this successfully only if they are apostles of Catholic Action, leaders in their community."

Throughout the convention the delegates gave attention to the many questions of business. Amendments to the Constitution and By-Laws were voted, resolutions passed, and National Directors from twelve Provinces elected.

Governor Dewey Lauds Work of N.C.C.W.

Among the many messages of congratulations received as the deliberations of the convention reached the press was the following telegram from Governor Thomas E. Dewey, addressed to Mrs. Henry Mannix: "As a fellow citizen of New York and an admirer of your work I am happy to congratulate you on your outstanding record as president of the National Council of Catholic Women. The theme of your convention, 'The Status of Woman,' is a particularly timely one as there never has been a time when the talents of women had wider scope. These are serious days in which problems affecting the home and peace and our future need the enlightened thinking and active attention of every American woman. By no means does this mean that any effort should minimize the greatest of fundamentals, those of religion and of home making. These are basic to human happiness."

Convention Resolutions

In addition to the courtesy resolutions which expressed the great appreciation of the convention for the graciousness and kindness extended, resolutions were adopted in such important fields as International Relations, Social Action, Education, and The Family. The convention expressed its "deep gratitude to His Holiness, Pope Pius XII, for his continuing concern for the problems of women and the family—as evidenced in his addresses to Italian women's Catholic Action in 1945, 'On Woman's Duties in Social and Political Life,' and to the united Catholic womanhood of the world at the Congress of the International Union of Catholic Women's Leagues in 1947, 'Papal Directives for the Woman of Today,' " and "pledged continued endeavors to make these messages known and effective in daily life."

Brilliant Banquet Closing

Long before the time set for the banquet closing the convention, the tables in the ball room were filled and an over-flow crowd was being accommodated in another room. Speakers for the occasion, honored guests and newly-elected officers of the N.C.C.W. seated at two long tables on a raised platform made a brilliant picture for the delegates and guests seated below. The gracious toastmaster, Miss Florentine Schage, retiring national director from the Province of San Francisco, introduced Mrs. Mannix who spoke feelingly of the loyalty and cooperation given her during her term of office and asked the same sincere support for her successor. (Excerpts from banquet speeches on pages 10-11.) The newly-elected officers were then introduced: Mrs. A. S. Lucas, Province of New Orleans, president; Mrs. Neal Sullivan, Province of San Antonio, first vice president; Mrs. John L. Kennelly, Province of Boston, second vice president; Mrs. John F. McCrystal, Province of Cincinnati, third vice president; Mrs. Patrick T. Gibbons, Province of St. Louis, secretary; and Mrs. William McAlpin, Province of Baltimore, treasurer. Mrs. Lucas told the convention of her deep appreciation of this honor which they had bestowed on her and pledged her selfless devotion to the great work of the N.C.C.W.

Guest Speakers Discuss Catholic Womanhood

Then the convention thrilled to the charm, wit, and deep religious conviction of Clare Boothe Luce, who spoke to them on "The Catholic Woman in the Modern World." Fatherly and dearly-beloved Archbishop Rummel, who had been the constant guide and counsellor during all the days of the convention, pointed up the theme of the convention by placing before the women the qualities and actions of a number of those whom the Church considers "Patterns of Catholic Womanhood." His Excellency said: "It has been the aim and purpose of our convention to emphasize the Christian, the Catholic concept of true womanly dignity and opportunity."

When Mrs. Mannix announced, "The convention is adjourned," everyone knew that a great convention had ended.

AGENDA FOR A BETTER AMERICA

We are pleased to bring our readers the following excerpts from the address of Most Reverend Robert E. Lucey, S.T.D., Archbishop of San Antonio and Episcopal Chairman of the Lay Organizations Department, N.C.W.C., to the Twenty-Fourth National Convention of the National Council of Catholic Women, held in New Orleans, Louisiana, September 11-15, 1948. We regret that due to the lack of space we cannot give the complete text but simply a few excerpts.—THE EDITOR.

THE subject which I have been asked to discuss suggests some areas of failure in American life which ought to be corrected and some areas of success which ought to be enlarged. The topic cannot be restrictive—a better America will always mean a better world.

In the areas of failure, weakness or lethargy we shall consider only four—(a) government, (b) education, (c) economic life, and (d) religion. In the fields where success, at least partial, is indicated we shall discuss only three—(a) international affairs, (b) racial justice, and (c) Catholic Action.

Let us take up first the broad field of government. . . . If we compare the exercise of civil power in the United States with that of other countries our representatives make a respectable showing. . . . But there are many thoughtful citizens who are not satisfied with numerous decisions of national and state legislatures. . . .

The Eightieth Congress has been called one of the worst in the history of our nation. Certainly, little was accomplished for the common people except to place shackles on the laboring man. Untold millions of honest citizens suffer pitifully from the high cost of living and almost nothing was done to relieve them. A very large segment of our people, including veterans, cannot find a decent house in which to live. . . . Rent controls were so weakened as to be largely ineffective. . . . With a public debt of more than two hundred and fifty billion dollars, taxes were reduced and thus another twist was given to the fearful spiral of inflation.

It took the Congress nine long months to recognize the need and the wisdom of European aid. . . . The machinery of the reciprocal trade agreements has been weakened at a time when many countries are desperately fighting to avoid bankruptcy. . . . It is not surprising that such men refused to enact social security legislation for many millions of our citizens. . . .

Much of the responsibility for the ineptness of the Congress must be placed on the voters themselves; on those who elected these inadequate men and on those who didn't vote at all. . . .

The second weak spot which we shall discuss is education. We are interested in public education because we are American and because we are Catholics. Many of our children are in public schools, but even if they were not there we should still recognize public education as a responsibility of all good Americans. The type of training given to our non-Catholic youth means much to us because the honor of God and the welfare of our country are involved therein. . . .

So far as our Catholic schools are concerned I think that we have entertained a false assumption, namely, that our non-Catholic citizens would understand, without seeing the evidence, that our schools are building good citizens, that they are making a contribution to public welfare and that our curriculum offers something more than catechism. We have frequent social and academic gatherings in our schools. . . . I see no reason why we should not invite to these affairs public school officials, civic leaders, officers and members of public school parent-teacher groups, public health nurses and citizens generally who might like to get on the inside of a Catholic school. . . .

The next area of conflict and disorder is our economic life. There are some who tell us that women ought to stay in their homes and leave the problems of industry and agriculture to the men. Aside from the fact that men are taking an incredibly long time to solve the problems of economic life which are immensely important to

women, I should like to mention that the delegates to the Congress of the International Union of Catholic Women's Leagues, meeting in Rome last September, reached a number of decisions regarding woman's contribution to society, one of which was the following: That the housewife is the directing head of the domestic economy, hub of the national economy, and that she administers an extremely important part of the national income; therefore woman ought to take part in the economic restoration of her country and, by so doing, in that of the world society.

Fifty-seven years ago Pope Leo XIII declared that some solution of the social question must be found, and quickly. . . . Forty years later Pope Pius XI outlined the structure of a new economic system calculated to remove in large part the conflict and immorality of the old order. . . .

What can women do about all this? Toward the end of his Encyclical on Atheistic Communism Pope Pius XI discusses the training or formation of those who would take part in Catholic Action and declares: "This task of formation will assuredly be served by study circles, conferences and lecture courses." There you have it: discussion clubs on economics, conferences and lectures. . . .

We come now to the fourth area of apathy, which is religion. . . . It is difficult to explain the widespread failure of our ancient Church in many countries. Religious truth and divine grace may bow temporarily to the pressure of brute force but they cannot be defeated through the centuries if the dispensers of the mysteries of God fight like soldiers of the Cross in the spirit of the Conquering Christ supported and assisted by an informed, dynamic priesthood of the laity. . . .

Christianity has meaning for a tired and wretched world but Christians must justify their faith. The lives of many Catholics are hardly discernible from those of an unbelieving generation. Catholics should astonish their associates by the integrity of their lives and by their love of God and neighbor. . . .

We come now to an area of definite progress; that of international affairs. A few years ago many Americans were isolationists. . . . Many Catholics had no appreciation of the Mystical Body of Christ and our citizens generally did not understand the reality of human solidarity.

And now, all unworthy as we are, the moral and political leadership of the nations is in our hands. The American people have rejoined the human race; we have taken our place gracefully, generously in the family of nations. Now we know that Europeans and Asiatics are our brothers. We are making sacrifices not only to feed the hungry and clothe the naked but to bring peace to a suffering world. In spite of all her faults, America is great.

Not every citizen here has studied the doctrine of the Mystical Body of Christ; some have never heard of it. But it warms the heart to know that Catholics and non-Catholics in ever increasing numbers are marching on together toward racial justice and democracy. . . . I would not have you infer that everyone has joined the march. There are still some groups of small and wilful citizens who do not believe that all men are created equal, who reject the fundamentals of democracy, who never knew, or do not care, that man is made to the image of God. . . .

These are a few of the gains and losses of our time. What can Catholics do to consolidate our gains and repair our losses? What is our agenda for a better America? . . .

It is the mystery of our ancient Church that She is always young and always living. Without attempting to minimize our losses, for they are grave, we can say in all truth that the Church of the centuries will build the new order or they will labor in vain who build it.

Catholic Action signalizes a renaissance of life and spirit. Led by zealous priests, the laity are on the march. The National Council of Catholic Women, representing many national organizations and more than seventy-five diocesan councils, is a living symbol of the spiritual vitality and the social consciousness of the Catholic womanhood of America. You who are delegates to this convention know that with a mandate from the Hierarchy you are building today a better America. By means of retreats and days of recollection, by prayer and the sacraments, you have already laid a spiritual foundation for the superstructure of Catholic Action and in every department of human relations you are spending yourselves for God and Country. No one can estimate your collective contribution to education and government, to religion and economic life, to social justice and international relations, to the whole field of Catholic Action. If lethargy has been our scourge, you are vigilant; if indifference has wounded the Mystical Body, you are living members of it; if apathy has induced paralysis, you are vibrant in your faith; if some have been faint hearted, you are doing great things in Him Who strengthens you.

Under the patronage of Our Lady of Good Counsel, go forward to build a better America and a better world.

Excerpts from Addresses given at the Twenty-fourth National Convention of the National Council of Catholic Women

SPOTLIGHTING N.C.C.W. CONVENTION SPEAKERS

From the address of Most Reverend Joseph Francis Rummel, S.T.D., Archbishop of New Orleans:

"The dominant theme of our Convention is: 'The Status of Woman Today.' It is our understanding that this theme contemplates not merely a survey of what woman is and represents in the world of today but also to set new standards, new goals and new ideals for woman's activity, a new realization of woman's responsibility in the fashioning of human life, progress and happiness. . . .

"Catholic Action is not the creation of our age or century, but a time-honored tradition, expressing in terms of life, action and sacrifice the virtues and labors that are characteristic of a deep inward faith which craves for action. . . .

"We are living in a confused and confusing world. 'The cold war' which today divides East from West politically is but typical of 'the cold war' that is in progress throughout the world between faith and science, between religion and atheism, between religious truth and skepticism, between virtue and vice. Through it all there runs the spirit of indifference and lukewarmness, the tendency to shrug the shoulders as a gesture of 'why bother, the world will go on just the same.' Too many seem to have forgotten the warning of the faithful and true witness cited in the Apocalypse: 'I would that thou wert cold or hot. But because thou art lukewarm, and neither cold nor hot, I am about to eject thee out of my mouth.' (Apoc. III, 15)

"Our Convention gives proof that our Catholic women of America are alert to the necessity of an active, energetic pursuit of Catholic principles and ideals, alert to a responsibility, a challenge inherent in our Catholic faith to oppose valiantly the tendency to lethargy in themselves and in others, alert to a need for outstanding demonstrations of the beauty and grandeur of Catholic life for the edification of others."

From the address of Most Reverend Michael J. Ready, D.D., Bishop of Columbus:

"To meet the needs of the hour, we require a strong voice, not a weak and occasional utterance sounding here and there in a desert of isolation from present day social realities. We need a united voice, not a dissonant clamor of many purveyors of clashing social theories. We need an assured voice that utters truth with full conviction, not a voice pleading some hopeful but uncertain plan or formula for human betterment. We need a sustained voice tirelessly vindicating truth and morality against the screaming errors which would destroy all that noble women should be fighting for. Only a strong, united, assured, persevering voice can hope for a hearing in a clamorous world where, with God ignored, the best that men can think of in the way of rule is regimentation and enslavement; the best that councils can contrive in the way of peace, is weak half-measures and barren compromise; the best that governments can contrive as the solution of international social problems is more and more horrible war.

"Women above all have the need of using this strong, united Catholic voice. For it is the realm of women that is especially beset by the social evils of the day. The sacred permanency of marriage, the sanctity of the home, the rights of children to Christian education, the need of eliminating the agencies and influences which defile decency—these are matters of paramount concern to all mankind. It is manifest that they have a special reference to women and must stir their deepest interest and endeavor. The strong voice of united Catholic women must sound perseveringly in this troubled world, if ever we are to secure a measure of human justice and an assurance of human peace. . . .

"We are to turn all available means to our uses: Press, radio, screen, concerted action in preventing bad laws, and in removing or amending harmful ordinances. These are a few of the ways in which the united voice of Catholic women may be carried to the ears of the world. Tirelessly, we must battle against the forces and the measures that would violate human dignity, take away human rights, lower the standards of morality or destroy them altogether. By voice and pen, by study to keep informed of trends in modern life, by faithful communication with one another, by earnest endeavor to live in the very spirit and feeling of the Church, by self-sacrificing willingness to meet and confer and hear direction—by all these means our corporate being is developed, our corporate voice made strong and clear and compelling, our corporate action truly made that Catholic Action upon which the Church depends for the vindication of her rights and the furtherance of her divine life among mankind.

"Throughout these past historic years, the sense of Catholic unity has been better understood and more widely accepted. Those years have been marked by tremendous victories for decency, for justice, for the Church and for our country. The past has demonstrated beyond the possibility of doubt that, if Catholic women are to do their full duty in impressing society with Christian principles and ideals, the task is not one for isolated groups but a tremendous job which calls for national unity. The National Council of Catholic Women is the only present agency of the Church in the United

States which can marshall the millions of women in our parishes in the strong diocesan divisions of an organized laity."

From the address of Rt. Rev. Msgr. Howard J. Carroll, S.T.D., General Secretary, N.C.W.C.

"The laity have an essential place in the N.C.W.C. First of all simply because they are members of the Church. As members of the Church they have a definite place in its structure and a definite role in its mission. They are the cooperators with the Hierarchy in the fulfillment of the mission entrusted, of course, to the Hierarchy. That mission cannot be carried out effectively or completely without them.

"They have a place in the N.C.W.C. because the work of the N.C.W.C. is a work by and for the Church as a whole, not for any group or section or part of the Church, but for every soul and for all of the souls in the Church. It is then for the laity, quite as much if not more, than for anyone else.

"They have a place in the N.C.W.C. because national effort is imperative for the Church in this country. For lay action to be effective it must be national, as well as diocesan and parochial. It cannot be national in the true sense of the word unless it is unified and the N.C.W.C. is the officially constituted agency for unifying and coordinating Catholic action on a nation-wide scale.

"Truly, the N.C.W.C. as our Holy Father has said is necessary for us in the United States. If it is necessary, the laity have not only a place but a responsibility to take their place in it. They do that through the N.C.C.W. and the N.C.C.M. Our Holy Father has indicated, quite clearly, that Catholic women as well as Catholic men must adapt themselves to new responsibilities and seize new opportunities given to them in our day. A keen sense of those responsibilities and opportunities was the reason that brought the N.C.C.W. into being twenty-eight years ago. They are greater now than ever before. . . .

". . . The N.C.W.C. exists to provide a way for everyone to participate intelligently and effectively in the mission of the Church. There is no question but that you belong. There couldn't be an N.C.W.C. as we know it without you. It never will achieve its greatest power and influence for good until every layman and laywoman of the United States joins with you in N.C.C.W. and N.C.C.M."

From the message of the Retiring President, Mrs. Henry Mannix:

"This unity we have as a federation of Catholic women is a very precious thing. It was not easily achieved nor has it been easily held. What is it based on? Is it based solely on that mandate of the Bishops of the United States that the National Council of Catholic Women as a lay arm of the National Catholic Welfare Conference should unite the Catholic women of the country? This indeed is its reason for being; this is the authority under which it operates. But what has given it strength and growth and a living expression is that unity of spirit in which Catholic women from coast to coast, from innumerable organizations, practice in their individual lives the art of being a Christian."

From the address of Dr. Elizabeth Morrissy, chairman, N.C.C.W. Committee on Social Action:

"The social duty of women is motherhood. This may be taken in the strict sense of actual motherhood or in the more spiritual but no less real sense. It can and does reach high perfection in many who have been denied the privilege of actual motherhood. The whole Mystical Body of Christ needs the ministrations that we connect in our minds with motherhood. The hungry, the homeless, the sick, the aged, the displaced persons, the disconsolate cry out for the care that a motherly instinct gives. Humanity bound together in a mystical union pleads for the services that a Divine plan has fitted a woman to give. By that giving she can attain the two-fold purpose of her existence, her own moral perfection and her service to humanity. It may well be that in our modern day this service will take its best form in giving of ourselves in working for better legislation for the protection of those who need it—those whom Pius XI refers to so often as 'those least able to help themselves.' It may well be that in giving of ourselves in the study of modern problems and working for their solution we are doing more than we might do by direct aid.

"In our fight for freedom of one kind and another let us free ourselves first from ignorance and prejudice and indifference. Let us give of our time and best effort to an understanding of the current questions of the day, especially those in which women have a particular interest as guardians of the home and family. Then after making ourselves aware of the facts of the problems let us again spend ourselves both as to time and effort to put into action the truths we have discovered."

From the address of Clare Booth Luce:

"A Catholic woman: How these two words complement one another! . . . In proportion as she becomes more womanly, she will become more Catholic in her aims, ambitions, actions, thoughts, in heart, mind and will. And the more Catholic she becomes, the more womanly she will be. . . .

"We know how serious the world crisis is in which we move. . . . We know that he who is not with the Crucified Christ is against Him. We know that all men and women are inescapably engaged in that battle. We also know as Catholic women we are openly committed to fight for victory on His side. . . .

"In this world of terrible crisis, which is witnessing His Crucifixion everywhere, we also know how at war our faith is with the spirit of the modern world. Not only is our Faith at war with Communism. Much that is materialistic in our own American way of life is inherently anti-Christian. Much, alas, too much that is in us, is too. . . . Until you have seen Christ in the face of your colored neighbor, you have not seen Christ and perhaps may never see Christ at all. This is a hard thought. No one knows better than I, who have lived in the South, what heroic virtue it will take to overcome the prejudice and traditions of years; your smallest gesture probably weighs greater even than all we might ever do for the colored people. But insofar as you carry their cross and answer that question in Christ's language and not in your own, just so far are you becoming womanly and more Catholic in the modern world that is crying for this courage on your part. . . .

"Certainly by far the most serious result of the modern world's renunciation of the Christian Faith is the breakup of the home. . . . There is only one force in the Western world that can hold enough homes together, to hold enough communities together, to hold enough nations together, to hold our Western civilization together. That force is the Faith in Catholic women's hearts."

Catholic Social Action at Rio

JOHN PARR

THE Third Inter-American Catholic Social Action Congress which closed in Rio de Janeiro on September 1 not only produced the set of resolutions customarily prepared by all conferences, but put into final form a new and hopeful organization—the Inter-American Catholic Social Action Confederation. Dedicated to the "social and economic welfare of the peoples of the Americas and the peoples of the world according to the social principles of the Church," the Confederation will have a central information office and secretariat at the National Catholic Welfare Conference which will collect and distribute material on Catholic Action and aid in the development of Social Action organizations in all the American countries.

The Confederation was first proposed at the Second Conference held in Havana in 1946 and an organizing committee headed by Richard Pattee and appointed at that meeting has been working out the details of organization ever since. By the time the delegates gathered in Rio de Janeiro at the invitation of Cardinal Jaime Camara, twenty-two of the American republics and colonies had already joined the nascent Confederation. It remained only to adopt the Constitution in a final form and to determine the program and method of action.

Thirteen countries sent delegates and several others were obliged to cancel their delegations at the last moment because of special circumstances. Observers attended from Catholic Action of Spain, the Food and Agricultural Organization of UN, the International Refugee Organization, the International Christian Social Association, and CARE.

After a week of intense discussion the Conference turned in several resolutions which included a request for an encyclical on rural life. The conclusions emphasized the development of family size farms as an aid to Christianity of the future. The resolutions also called for wider admission of displaced persons to the Americas, adoption of the "industry council system" with full autonomy for both employer and employe and promotion of consumer, producer and credit cooperatives.

Although Communism is never mentioned in the resolutions, the Confederation regards its program, positive and Christian, as a more effective weapon against the inroads of Communism than any amount of declarations against that insidious doctrine.

At the conclusion of the Conference the following officers were elected to conduct Confederation affairs until the next meeting two years hence: President, Dr. Jose Vieira Coelho of Brazil; Vice President, Dr. Leon Amoroso Centeno of Trinidad; and Secretary-Treasurer, Mr. John Parr of N.C.W.C.; Board of Directors: Rev. Raymond A. McGowan of N.C.W.C., Rev. Ramon Bogarin of Paraguay, Miss Marta Ezcurra of Argentina. A President Counsellor will be chosen at a later date by the Bishops of the United States, which country is the seat of the secretariat.

The beginnings of this organization can be traced back to a first Inter-American Seminar held under the auspices of the National Catholic Welfare Conference in August and September of 1942. At the closing session of that Seminar, the members decided that when the war ended, they would try to form some kind of continuing organization. Their decision was not made public at the time but is a part of the record. During the war some progress was registered, but not until the Havana conference was a real start made in the Second Seminar called jointly by Cuban Catholic Action and the Social Action Department of the National Catholic Welfare Conference. The Rio meeting was the first convention.

Under the constitution, biennial meetings are called for and regional offices or confederations and regional meetings are urged for alternate years. One such confederation, in the Caribbean, already exists for the island republics and the dependent areas in that region.

Each member-country has one member on the executive board and decisions are reached by majority vote of the countries, with, however, each country having the right to abstain from the decision. Any organization in the Americas that follows Catholic social teaching and is non-partisan and non-governmental may join on acceptance by the executive committee. Several United States organizations have already joined, including the Social Action Department of the N.C.W.C., the National Council of Catholic Women, the Catholic Association for International Peace, the Catholic Conference on Industrial Problems and the Association of Catholic Trade Unionists.

Application will be made to the UN Social and Economic Council for consultative status which will allow the organization to present memoranda to the UN on practically all the subjects before the Social and Economic Council, that is, nearly all subjects except security itself and the trusteed areas.

The Newman Club In Convention

Dennis Duffy

"CATHOLIC Student Social Responsibility" was the theme for the Newman Club Federation annual convention which brought together on September 2 to 5, in Minneapolis, over 500 delegates from all sections of the United States for the largest meeting in the 34-year history of the organization.

Student delegates meeting in general sessions and panel groups in the fields of social action, religion in higher education, national and internatonal student affairs and Federation administration, adopted special programs for the year 1948-49 for promoting Catholic student social action, relief of student displaced persons, and made plans to streamline the constitution of the Newman Club Federation to meet the needs of the 100 per cent increase in program and membership that has taken place during the past two years.

The new slate of national officers elected and installed includes Richard Oliver, formerly of the University of Alabama as president; Dennis Duffy, University of Minnesota, vice president; and William Downey, University of Utah, treasurer. Rev. Leonard P. Cowley, chaplain of the University of Minnesota Newman Club, which was host to the convention, was announced as the new national Federation chaplain. At a meeting of the Federation's executive committee, following the close of the convention, Philip Des Maris was unanimously elected to serve as executive secretary.

The Catholic student leaders from the secular and state university campuses were charged with the responsibility of being "ever and always courageous and zealous apostles for the Faith and Truth of Christ as you move about in the centers of secularism which are today's campuses," by the Most Rev. James Kearney, Bishop of Rochester and episcopal moderator of the Newman Club Federation. Very Rev. Msgr. Paul Tanner, assistant general secretary of the N.C.W.C., assured the delegates, in his address at the closing banquet, that the Newman Club Federation and other Catholic student organizations had proven themselves capable of providing the finest kind of Catholic lay leadership, both responsible and zealous and that the N.C.W.C. was looking to them for continued progress and proof of the great confidence the Bishops had in the importance of organized Catholic student programs.

A plan to admit European displaced persons to American colleges and universities was adopted by the convention which directed the newly-elected National President to appoint a commission of three students to coordinate the action of the project. This commission will work in conjunction with the Resettlement Division of the National Catholic War Relief Services-N.C.W.C. to bring displaced persons to the United States and will also work with other national student groups interested in aiding these displaced persons.

Under the Displaced Persons Immigration law passed in 1948, displaced persons may come to the United States for study, providing housing and maintenance is guaranteed them by sponsoring student groups, non-student groups and individuals. Herman W. Neusch, University of Texas delegate just returned to the United States after an extensive study of DP students in Europe, said, "Fraternities and sororities, co-ops, clubs and individual families will be asked to adopt a DP student and provide him with room, board and incidentals."

In harmony with the convention theme, "The Social Responsibility of the Catholic Student," the delegates formulated a strong social action program for the coming year, and directed that a Social Action committee be established in each club to coordinate these activities.

Plans call for such programs as the following:

(1) Formation of study groups to discuss current social problems.
(2) Sponsorship of all-campus forums with prominent speakers on important social questions.
(3) Conducting of surveys on campus social problems such as inter-racial justice, student housing, religious and academic freedom.

A defense of the unchanging principles of the Catholic Church highlighted the keynote address of the convention. The delegates were told by the Rev. Joseph E. Schieder, director of the Youth Department of the National Catholic Welfare Conference, "The real work of spreading Newmanism; the Christlike job of making God loved by thousands of students who, in the face of conflicting philosophies are trying to make up their minds whether to accept or reject a supreme Deity rests in the hands of you student members of over 400 Newman Clubs on the college campuses of America."

Father Schieder warned the students, however,

(*Turn to page* 16)

EDUCATION FOR WHAT?

Rt. Rev. Msgr. Frederick G. Hochwalt

Religion in Life

Article II

NOT everyone is a cynic who says that the inhabitants of this world appear to be living on the brink of disaster. Present instability and fear is, of course, an immediate consequence of World War II, the wounds of which remain unhealed during this period when our political and diplomatic leadership is fumbling for principles upon which to base a peace that everyone desires but which no one seems able to formulate. Going beyond the war and its consequences, we may well inquire what is basically wrong and how it can be righted.

In November, 1947, the Bishops of the United States said in a formal statement that too many people act as if all moral values derive from merely human convention and that too often people fail to bring an awareness of their responsibility to God into their thoughts and actions as individuals and as members of society. Essentially such a philosophy of life is what is known as secularism. It is a view of life that limits itself not to the material in exclusion of the spiritual, but to the human here and now in exclusion of man's relation to God here and hereafter. It produces cynicism because when man-made values fail, all else appears vain and fruitless.

Perhaps in no field of social activity has this secular attitude done more harm than in the things of education. For their own purposes, secularists have capitalized on a century-old public policy banning the formal teaching of religion from the curriculum of our public schools. There are some devastating consequences of a philosophy that bans God from the schools. Perhaps the most important consequence has been the opportunity to exploit the real or imagined tensions in the so-called church-state relationship, which really has nothing to do with the problem of secularism. It seems that in some minds whatever is of the church must be kept far from what is of the state, even if this means doing away with what have been wholesome influences on American life. Opponents of church-related educational programs are busy in many areas. Let us examine a few.

I

SOME philosophers of education, eager to defend public education alone, pretend to see in the growth of nonpublic schools a threat to democratic processes. They contend that the divisive effect of rival systems within the body politic are hurtful and cannot be excused on the grounds of faith, cult or economic status or any motive which may support the separation. These educators insist that public education can supply all the "spiritual values" that are necessary by a defense of "the true, the good, and the beautiful." As true secularists, they want to define the conception of spiritual values from an experiential point of view and in their usage "spiritual" connotes no necessary reference to religious or divine authority or to any religious sanctions.

All of a piece with this philosophy is an appeal made recently to NewYork City school teachers to disband Protestant, Catholic and Jewish teacher associations in that city because the organization of teachers along religious lines is divisive, educationally speaking, and lowers general morale. Apparently, teachers are going to be asked to substitute an all out love for education and educational processes for any affection for the things of religion.

Quite often, too, the professional educator plays directly into the hands of the secularists. Sometimes this is done blindly, and on other occasions with full knowledge of the consequences of the action. One of the basic weaknesses of the professional educator today is the superficiality of his thinking. The products of his pen, reports, studies, surveys, articles, books, are turned out in abundance but upon close analysis these prove to deal with not the basic problems and policies that should concern the educator but too often are mere multitudes of words and ideas too superficial to afford any real permanence or value. Literally, the educator is overcome by passing fancies or the mechanics of education and his most earnest efforts are required to keep pace with the palaver of the moment.

We seem to be swinging into a new phase of the educational game. Today, for the professional educator, all education is good and can do no wrong. If the world is out of joint, if people suffer from inequities, then the panacea for them, for their ills and for their times, is more education. It seems that to know the right will inevitably mean to do the right. Expanded educational facilities are going to dispell the ignorance and

cupidity which breed personal and social evils. Even the perverted purposes to which education has been put by the totalitarian states has failed to shatter this pollyanna attitude towards education. In their anxiety to fit the common man to a common denominator, some educators have worshipped at a false shrine of democracy; for these individuals democracy means identity and the democratic process becomes one of levelling down instead of raising up. It appears that the common man has uncommonly delicate sensibilities; the student of any age must never be told that anything is beyond him. All the doors to all types of education are supposed to spring open and allow equal and complete access to all. Fortunately, wiser heads are prevailing and apparently it is now deemed sound democratically to offer educational opportunities to all who can *profit* from them.

But if in America, education is to be freely applied as a sure guarantee of success, it appears equally certain that the part of it to be supplied under public auspices is going to be non-religious in character. Some educators have become pretty cynical about religious education. They remain unaffected by the view that their disillusionment following World War I, the depression, juvenile delinquency, confusion in the schools under the impact of mass education, are all in some manner connected with the lack of religious instruction as a bulwark to protect the foundations of life. They hold quite blandly that religious liberals are wrong when they maintain that religion can be included in school programs and sectarianism can, at the same time, be excluded. They take refuge in some high-sounding but meaningless statements such as, "The process of developing sound morality requires a conscious formulation by the schools of the principles they would have their pupils live by and constant provision of opportunities for young people to develop qualities of character, through practice in harmony with these principles."

1948-1949 Forum Series

THE N.C.W.C. Forum Committee, representative of the departments of the National Catholic Welfare Conference, offers its 1948-49 series of eight articles, month by month, under the general title "Religion in Life." These have been prepared for general use and should be especially helpful to organization and educational leaders.

Use the articles:

For your own information
As texts for discussion clubs, forums, round tables, radio talks
As aids for organization and school programs
For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion.

II

ON THE positive side of our problem, let it be said that the cause for sound education is not without defenders. Under various auspices, the proponents of church-related education and public education have been able to come together for a discussion of their mutual problems. Catholic philosophers in the field of education have pointed out that it is just about impossible for men who profess different philosophies of life to agree about definitions in such fundamental areas as religion, government and education, since every definition reflects the philosophy of its coiner. If we cannot accept definitions, we can, nevertheless, accept the fact of differences in definition and begin our discussions on this common ground. The Catholic educator has to make it clear at once that the values that relate to man's immortality and to his supernatural union with God are the only values which, strictly speaking, may be called religious. Since religion means the relationship of man to God, then as each man seeks out that relationship he discovers religion and religious values. These values are vastly more important than social, natural, civic, or material values, all of which are subsidiary to the religious. Moreover, it will always be important to avoid confusing religious values with merely spiritual values. We need to begin with the assumption that all religious values are spiritual, but not all spiritual values are religious, since many spiritual values are social in the sense that they relate to the natural society of man. Although these social goals are worthy to be sought and developed, the seeking must be a means to higher religious values and not an end in itself. If education is to lift a man up and make him God-like, then he must pursue it for the final goals which are God-like and these are religious goals.

Archbishop John T. McNicholas, in a recent statement, reminds us that the education of a child is a matter of supreme importance not to just the state or to the individual but likewise to the family and to the Church. The individual and these three vitally interested units of society must never discharge their respective duties as enemies. Their obvious obligation is cooperation in an unselfish and friendly way. There must be, moreover, a cordial relationship between the family, the church, and the state in educating the child. If there is not, then the child becomes the victim of misunderstanding, antagonism and enmity. The Archbishop warns that there are dangerous trends that can be noted in education because domestic, civil and religious societies are not working har-

moniously. Irreparable harm will come to our beloved country if false principles of education prevail and if freedom of education is lost or impaired.

Many outstanding educators from Newman to the present have protested against the tide of vocationalism that has threatened to drown the real goals of education. When men become too preoccupied with the idea of becoming engineers, lawyers, doctors or experts in any line, it is quite possible that the pursuit of culture and the handing down of our true social and religious heritage may become lost in a welter of so-called practical things. Making a living is important; learning to live is essential. In pursuing the goal of a livelihood we may not keep God closeted in the inner chambers of private life. Some timely words of caution were spoken by the late Archbishop James H. Ryan. "We have come so far as to think that any kind of education is essentially good and that it can do no wrong. As a result, education has reverted too much upon the expansion of school facilities which, we assumed, necessarily would dispell the ignorance which breeds personal and social evils. . . . It is high time that we cease computing the size of American education and turn to an appraisal of its worth for the preservation of our American heritage and national ideals. The real task facing educators is a serious consideration of the moral and social foundations of American education."

The philosopher of education will find himself in agreement with the statement of Archbishop McNicholas that in general, we must be happy about the partnership of family, church and state in our country. Our real complaint is not so much against government, as it is against high-pressure groups of the school profession that attempt to foist upon the American public the pseudo-religion of public education as if it were the only true American education. It is these same groups that are becoming more insistent on the complete secularization of American education; they present separation of church and state in a wrong light; they increase the economic burdens of parents who wish their children trained in religious schools. They contribute mightily, although perhaps unwittingly, to theories which would make their government a dictator in education. Apparently, they do not realize that freedom of education is a perfecting power while monopoly of education is a tyrannous or degrading power.

Despite the attempts of some educators to evade it, it should be apparent to the careful scholar that the American tradition for every American school is the promotion of respect for religion. Any school boy knows that this nation was conceived by men of profound religious convictions. We have prospered under God's mighty providence. It remains to be seen whether this nation and its children can reach their high destiny with God. Much will depend upon the fidelity of our schools to the American tradition of respect for religion. With Archbishop McNicholas, we can hope that all Christian educators will stand firmly for freedom of education, for the rights of parents, the rights of the church, and the rights of the state. We can trust that these Christian educators will condemn fearlessly the monopolistic tendencies of education which many of the school profession are attempting to promote. We can be as one in answering the question: education for what? Our reply will be that we educate for Godliness and for eternity.

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4. *Religious Education and the Public Schools.* A Symposium. Religious Education, Volume XLIII, July-August, 1948, No. 4.
5. *Religion and the World Order.* F. Ernest Johnson, Editor, Harper & Bros. 1944.
6. *State Aid for Parochial Schools.* Rev. William E. McManus. N.C.W.C. Ten cents.
7. *With or Against Christ.* Rev. M. J. McKeough, Catholic University Bulletin, Volume 16, July, 1948, No. 1.

SUBJECTS FOR DISCUSSION

1. Is the philosophy of secularism an indispensable part of the "American way of life"? Your answer will have a necessary relation to your idea of education. Why?
2. Why is the professional educator at the mercy of the secularist?
3. What is the most noticeable trend in modern education?
4. Are religious and spiritual values different? Explain.
5. State briefly what you believe the schools must accomplish in our country.
6. What are moral values and why are the schools concerned about them?

THE NEWMAN CLUB IN CONVENTION

(*Continued from page* 13)

"First, sanctify yourselves, then and only then, can you hope to sanctify the campuses that you inhabit. First and foremost, you must be as strong in your own personal faith as the Rock of Gibraltar."

In a three-day workshop at St. Thomas College, which preceded the opening of the convention, eighty chaplains from Newman Clubs discussed a plan for chaplains assigned by their bishops and approved by college authorities to teach religion to the students of their faith in accredited courses. Similar courses are now being taught at the University of Iowa, the University of Illinois and Michigan State College and a few smaller colleges.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

October, 1948

9-13—National Conference of Catholic Charities—34th annual meeting, Boston, Mass.
9-13—Apostleship of Prayer—annual meeting, Boston, Mass.
9-13—St. Vincent de Paul Society—annual meeting, Boston, Mass.
10-12—Catholic Conference on Industrial Problems—regional meeting, Portland, Oreg.
12-14—Spanish Speaking Catholic Council—5th annual conference, El Paso, Tex.
14-16—Confraternity of Christian Doctrine—regional congress, Province of New Orleans, Lafayette, La.
17-18—Lithuanian American Catholic Congress—Chicago, Ill.
17-20—National Catholic Rural Life Conference—annual convention, La Crosse, Wis. (Diocesan directors meeting on 15-16.)
19-21—Confraternity of Christian Doctrine—regional congress, Province of San Antonio, Dallas, Tex.
26—U. S. Catholic Historical Society—annual meeting, New York, N. Y.
26-28—Confraternity of Christian Doctrine—regional congress, Province of Santa Fe, Santa Fe, N. Mex.
28—Consecration of The Most Rev. Edward P. McManaman as Titular Bishop of Floriana and Auxiliary of Erie, in Erie, Pa.
28-29—Catholic Press Association—annual midwest regional convention, Springfield, Ill.

November, 1948

6-8—Confraternity of Christian Doctrine—regional congress, Province of Boston, Manchester, N. H.
10-12—Confraternity of Christian Doctrine—regional congress, Province of Baltimore, Jacksonville, Fla.
17, 18, 19—Archbishops and Bishops of the United States—annual meeting, Washington, D. C.

April, 1949

19-22—National Catholic Educational Association—46th annual convention, Philadelphia, Pa.

May, 1949

10-12—Catholic Committee of the South—annual convention, Lexington, Ky.

June, 1949

2-3—Catholic Press Association—39th annual convention, Denver, Colo.

CLASSIFICATION OF PAMPHLETS FOR PAMPHLET RACK DISPLAYS RECOMMENDED

INCREASING the variety of pamphlets offered as a sure means of adding to the effectiveness of church pamphlet rack displays is recommended by experienced rack tenders. Changing completely the kind of pamphlets displayed at regular intervals retains interest of parishioners in the general list of publications offered. When both captions and publications are changed, the passerby has the feeling that he is offered something new. The rack invites his interest rather than giving the impression that it is material that he has seen many times before.

A systematic way of arranging variety in display is to decide on the classifications of pamphlets to be handled, the titles under each classification, and then to change the classifications on display periodically. Among such groupings are: religious doctrine; devotional pamphlets; moral factors in industrial relations; moral factors in international relations; education of the Catholic child; moral factors in family life; letters of the Holy Father (Encyclicals, Christmas Messages, etc.). A much more detailed set of classifications may be found in Willging's *Index to American Catholic Pamphlets.*

N.C.W.C. pamphlets fall chiefly in the field of social doctrine and practice—those suitable for pamphlet rack distribution deal with the statement and application of the Church's teaching on family life, international relations, economic life, Christian Democracy, youth and education. Thus a set of pamphlets on family life available from N.C.W.C. are: Christian Marriage (Analysis of Encyclical)—25c; The Adolescent—25c; Guiding Christ's Little Ones—10c; The Holy Father Speaks to Newlyweds—25c; Prayers for the Family—5c; The Woman in the Home—20c; Family Life in Christ—10c; The Christian Family—15c; Sex Education in the Home—20c; Family Allowances—10c; and Training in Chastity—10c.

Similar listings of pamphlets may be secured for the other classifications handled by N.C.W.C. by writing to the N.C.W.C. Publications Office. Prices to pamphlet rack tenders are the list price less 30 per cent plus postage.

NATIONAL COUNCIL CATHOLIC MEN

Catholic Men in Action—Catholic Order of Foresters—Catholic Central Union—Radio Rosary—October Radio Schedule

CATHOLIC MEN IN ACTION

RECOGNIZING the need of a concrete, detailed program for consideration by Ordinaries interested in the formation of Diocesan Councils of Men, the National Council of Catholic Men next month will release four pamphlets to be entitled as follows:

Catholic Men in Action
The Parish Council in Action
The Deanery Council in Action
The Diocesan Council in Action

To be known as the *Action Series* the pamphlets will attempt to show the advantages to be gained through coordinating the activities of existing men's organizations and also through the sponsorship of specific activities which fall outside the function or objectives of established organizations.

Catholic Men in Action

Catholic Men in Action is a restatement of N.C.C.M.'s position in the N.C.W.C. structure. As an "organ of diffusion," N.C.C.M channels to men's organizations throughout the nation the findings and the recommendations of N.C.W.C.'s research departments. The pamphlet explains how diocesan men's groups through the simple technique of a coordinating committee (technically known as the D.C.C.M. Board of Directors) may bring to all parochial and interparochial societies in the diocese the benefit of N.C.C.M.'s multiple services.

The Parish Council in Action

The projected program suggests the establishment of a four-point parish program consisting of work in the following fields: family life and youth, religious education, radio-press-screen, and social action.

The Family Life and Youth phase of the program calls for cooperation with all parish youth groups and promotes Cana, pre-Cana and marriage instruction conferences. The Religious Education Committee cooperates with the Confraternity of Christian Doctrine in promoting religious instruction, religious discussion clubs and vacation schools, parent educator and convert movement. The Radio-Press-Screen program promotes the Narberth Movement, the National Organization for Decent Literature, the Legion of Decency, the Catholic press, local and national Catholic radio programs. The Social Action program involves the study of industrial relations, rural life, interracial and international relations. This program also suggests cooperation with the Catholic Conference on Industrial Problems, the Association of Catholic Trade Unionists, the National Catholic Rural Life Conference, and the Catholic Association for International Peace.

The Deanery Council in Action

The *Deanery Council in Action* demonstrates the coordination of the four-point parish program with the activities of interparochial societies. Two additional committees are maintained on the deanery level; a committee on Organization to assist in the establishment of parish councils, and a Speakers' Committee prepared to present to Catholic and non-Catholic groups the Catholic viewpoint on important matters of international, national and local interest.

The Diocesan Council in Action

The *Diocesan Council in Action* continues the procedure already outlined in the parish and deanery pamphlets. Focusing attention on the work and accomplishments of parochial, interparochial, diocesan and state organizations, this pamphlet demonstrates the advantages resulting from the coordinated effort of all Catholic Men's groups engaged in the diocesan lay action program. It presents the broad objectives of a diocesan lay action program, providing the mechanics for successfully developing this program through the efforts of existing organizations.

While it is accepted that the interests and needs vary from parish to parish and diocese to diocese, the entire program is so projected that it may be expanded or contracted to meet the immediate needs in each parish and diocese.

The program dramatized in the pamphlets should not be interpreted as an effort to impose a national program on local groups. It is intended merely to show what can be accomplished by joining hands in common causes, and the acceptance or rejection, expansion or contraction of the program rests with the local Ordinary or his designated representative.

It is emphasized that in its initial stages, the diocesan program should confine itself to a restricted field of activity. Deserving of even greater emphasis is the fundamental fact that

the key to lay action is spiritual motivation. The allegiance of Catholic men in the United States to the Church is unquestionable. But a superficial, inoperative loyalty will not suffice. Our Catholic men are an inexhaustible reservoir of Catholic Action, and the reservoir has hardly been tapped. In harnessing this mighty potential—and who does not see its need—we must think of pipelines. The laying of a pipeline calls for careful planning, accurate blueprinting, arduous labor, considerable manpower and expenditure. So it must be if we are to think realistically of the role of American Catholic men in restoring all things in Christ. So it must be if we are to visualize as the task of Catholic Action the reconstruction in Christ of the entire social order.

CATHOLIC ORDER OF FORESTERS

At the 33rd International Convention of the Catholic Order of Foresters in Milwaukee on August 3 to 5, Mr. Thomas H. Cannon, of Chicago, veteran leader of the Foresters, was reelected Chairman of the Board and Mr. Thomas R. Heaney, of Chicago, was reelected High Chief Ranger.

From a membership of 26,579 in 1894 the order has grown to its present count of 160,786 with almost 3,000 local units known as "Courts."

Mr. Cannon and Mr. Heaney are members of the National Council of Catholic Men to which the Catholic Order of Foresters first became affiliated in 1925.

CATHOLIC CENTRAL UNION

The Catholic Central Union (Verein) of America reelected Albert J. Sattler of New York, as president at its national convention in Milwaukee, August 21 to 25. Albert A. Dobie, New Haven, Conn., was reelected secretary general.

Five hundred delegates from 22 states attended the five-day meet, which, as is customary with the Central Union, combined its convention with that of the National Catholic Women's Union.

The Central Union is one of the oldest affiliates of the National Council of Catholic Men, having first become associated with it in 1926. Mr. Sattler and Mr. Dobie are members of N.C.C.M. as representatives of the Central Union.

RADIO ROSARY

The Detroit Archdiocesan Council of Catholic Men, in cooperation with the *Michigan Catholic*, Archdiocesan weekly newspaper, has announced a radio Rosary Crusade every evening during October at 7:15 over station WJLB, which is cooperating by furnishing free time. Delegations from Catholic men's and women's lay organizations will take turns in reciting the Rosary before the station microphones in honor of Our Lady of Fatima for peace and the conversion of Russia. His Eminence, Cardinal Mooney, has asked the people of the Archdiocese to join in around their radios at home and everywhere.

In a preliminary program September 26, Auxiliary Bishop Allen J. Babcock explained the purpose of the Rosary Crusade and urged his listeners to join with the various Catholic organizations in praying for peace and conversion of Russia.

The Detroit D.C.C.M. also produces the "Catholic Men" program over WJLB and on October 3 will have Rt. Rev. Msgr. Fulton J. Sheen as guest speaker. On September 26, John W. Babcock, past president of the National Council of Catholic Men, spoke on the program.

RADIO SCHEDULE
October, 1948

THE CATHOLIC HOUR

NBC Network, 6:00-6:30 P. M., EST.
Sundays

Rev. Edmond D. Benard
The Catholic University of America
Washington, D. C.

General Subject: The Everlasting Kingdom

October 3—Christ's Kingdom on Earth.
October 10—The Keys of the Kingdom.
October 17—The Kingdom of Heaven.
October 24—The Queen of Angels.
October 31—Christ the King.

Music on the Catholic Hour during October is presented by the Choir of St. Patrick's Church, Washington, D. C.

THE HOUR OF FAITH

ABC Network, 11:30 A. M.-12 Noon, EST.
Sundays

Rev. Edward T. Wiatrak, S. J.
Associate Editor, *"Jesuit Missions"*
New York City

General Subject: The Wisdom of the Spirit

October 3—The Ravager of Peace.
October 10—Peace of Heart.
October 17—The Prince of Peace.
October 24—The Ambassador of Life.
October 31—The Empire of Peace.

The music on the Hour of Faith is provided by a male quartette under the direction of Mr. Paul Creston.

FAITH IN OUR TIME

MBS Network, 10:15-10:30 A. M., EST.
Thursdays

Rev. Francis R. Shea
Principal, Father Ryan High School
Nashville, Tenn.

General Subject: The School, Your Child's Other Home

October 7—Can Education Afford to Ignore God?
October 14—Are Morals Just Manners?
October 21—What About College?
October 28—The Home, Your Child's Other School.

The music is provided by a baritone soloist and organist.

Month by Month with the N. C. W. C.

Bishop Heelan of Sioux City Dies After Long Illness

The Most Rev. Edmond Heelan, second Bishop of Sioux City Diocese, died on September 20 at the age of 80. He had administered the Sioux City Diocese since March, 1920, but had been in ill health for the past year.

Born in County Limerick, Ireland, in 1868, Bishop Heelan studied for the priesthood and was ordained in Dublin but came to America the same year (1890). After a number of years' secretarial and pastoral duties in Dubuque and Ft. Dodge, Iowa, Father Heelan was named by the Holy Father to be the Auxiliary Bishop of Sioux City on December 21, 1918, and on March 8, 1920, following the death of Bishop Garrigan, first Bishop of Sioux City, was selected by the Holy See to be Bishop of the Diocese.

As priest and prelate, Bishop Heelan served in the State of Iowa for nearly 60 years. *May his soul rest in peace.*

Confraternity Pilgrimage To Lourdes and Rome

Five hundred, thirty-six American pilgrims traveled recently with Archbishop Richard J. Cushing and Bishops Edwin V. O'Hara, Matthew F. Brady, Edward F. Ryan, and John J. Wright to the tomb of Pope Pius X, modern patron of the Confraternity of Christian Doctrine. FRANCE . . . a Solemn High Mass highlighted their visit to Paris where Archbishop Cushing preached from the famous pulpit of Notre Dame Cathedral which he says "is a symbol of the eternal." At Lourdes they were greeted by Emmanuel Cardinal Suhard of Paris, who there joined the pilgrims for the remainder of their journey; they heard the pronouncement of the cure of a seven-year-old boy and later took part in a torch-light procession when 30,000 recited the Rosary and sang the Lourdes hymn to Our Lady. ITALY . . . at Rome they visited the tomb of Pius X, the objective of the pilgrimage. At a private audience Pope Pius XII gave permission to C.C.D. diocesan and parish directors "to bestow the Apostolic Benediction, with plenary indulgence, to their people, once, after public prayers for the intention of the Holy Father" (success of the United Nations Assembly to convene in Paris September 21). During the audience with all the pilgrims the Pope declared that there is "no sermon more eloquent than an unblemished Catholic life" and called for a knowledge and understanding of the Catechism. Bishop Wright presented to the Pope the national spiritual bouquet, a prayerful petition of 22,000,000 American Catholics for the Canonization of Pope Pius X.

N.C.W.C. Model for Planned Catholic Central Organization in Austria

Catholic groups in Austria are being unified in a central organization similar in some respects to the National Catholic Welfare Conference. Representatives from the dioceses within Austria met in late September to work on the proposed organization.

Already during past months, some unification has been effected—Catholic publishers, Catholic editors, and the Catholic women of Austria. Formation of similar central councils for organizations of Catholic men and of Catholic youth is expected.

N.F.C.C.S. Student Relief Campaign

The second annual Student Relief Campaign sponsored by the National Federation of Catholic College Students began October 1, 1948, with a goal of $500,000, it was announced by Campaign Chairman Louis J. Burns of the University of Notre Dame, South Bend, Ind.

CATHOLIC ACTION—Monthly Publication of the NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N.C.W.C. ADMINISTRATIVE BOARD

Most Rev. John T. McNicholas, Archbishop of Cincinnati, chairman of the Administrative Board and episcopal chairman of the Executive Department; Most Rev. Richard J. Cushing, Archbishop of Boston, vice chairman of the Administrative Board and episcopal chairman of the Youth Department; Most Rev. John F. Noll, Bishop of Fort Wayne, secretary of the Administrative Board; Most Rev. John Mark Gannon, Bishop of Erie, treasurer of the Administrative Board; Most Rev. Emmet M. Walsh, Bishop of Charleston, episcopal chairman of the Legal Department; Most Rev. Joseph E. Ritter, Archbishop of St. Louis, episcopal chairman of the Department of Catholic Action Study; Most Rev. Francis P. Keough, Archbishop of Baltimore, episcopal chairman of the Department of Education; Most Rev. Michael J. Ready, Bishop of Columbus, episcopal chairman of the Press Department; Most Rev. Robert E. Lucey, Archbishop of San Antonio, episcopal chairman of the Department of Lay Organizations; and Most Rev. Karl J. Alter, Bishop of Toledo, episcopal chairman of the Department of Social Action.

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Very Rev. Msgr. Paul F. Tanner
Editor

Edith H. Jarboe
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Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.